



Context:

Southeast Asians in California

Volume 13, Number 98, September, 1992

Folsom Cordova Unified School District
2460 Cordova Lane,
Rancho Cordova CA 95670
(916) 635-6815
Judy Lewis, Editor

Language Development Specialist

Window closes in 1994

By the spring of 1994, already-credentialed teachers wishing to obtain the state-recognized qualifications to work with limited-English proficient students will have to pass three of six new tests to get a certificate and then enroll in a specialist credential program at a university. Teacher candidates will obtain the "CLAD/BCLAD" credential in their regular teacher training programs.

After receiving the CLAD (credential with a 'crosscultural'-'language'-'academic'-'development' emphasis) or certificate proving that exams 1-3 were passed, teachers will enroll in a program for the specialist credential. The specialist credential will not be available through exam.

Bilingual teachers—those who can teach in a non-English language—follow the same process, except they obtain a credential with a BCLAD emphasis ('bilingual' plus CLAD as above), either through a program or by taking and passing all six sections of the new set of exams. They, too, can go on to get the specialist credential.

Thus, specialists will be either English-only or able to teach in another language; all have the same core skills in language acquisition (test 1), methodology (2), and cultural diversity (3). Bilingual specialists will have additional skills in primary language instruction methodology (4) and profi-

ciency in a language (5) and culture (6).

Initially, tests 4-6 will be available for Spanish, but tests for Vietnamese, Cantonese/Mandarin, Khmer, Hmong, Pilipino (Tagalog), Korean, Lao, and Armenian will quickly follow.

A May 21, 1992, information sheet from Bob Carlson of the Commission for Teacher Credentialing (CTC) states: "It is expected that the new CLAD/BCLAD examinations will be operational in the spring of 1994."

It is unclear what will happen to all of us with LDS (Language Development Specialist) certificates. Presumably we will be "grandfathered" in. Or, we may be grandfathered as far as the CLAD credential, and then we'll have to take courses to obtain the specialist credential.

If you have 90 hours (6 units) of a foreign language, and if you can get two years' teaching experience with LEP students in the near future, and if you want to get an LDS certificate before the window closes, prepare to take the test this year or next. After that, who knows.

Sacramento County Office of Education conducts LDS training (BTTP); contact Dr. Crystal Olson, 366-2610. Folsom Cordova teachers interested in signing up for the next cycle of LDS training should contact Judy Lewis, 635-6815.

Refugee Educators' Network meetings:

September 17
November 19
January 21
February 18
May 20

9:00 to 11:30
Southeast Asia Community Resource Center, 2460 Cordova Lane, Rancho Cordova 635-6815

9th annual
Southeast Asia Education Faire
March 20, 1993
\$40.00

Pronouncing Names

This guideline for pronouncing unfamiliar Southeast Asian names has been revised for this beginning-of-school issue. The right-hand column gives an approximate English pronunciation; it gets you close, but it is not exactly like native speech. For better accuracy, listen to a native speaker. It may take hearing a word ten to twenty times before you can actually hear the sounds—and you need to hear the sounds before you can begin to pronounce them with native accuracy. Hearing words in *contrasting pairs* helps. Start out with a native Vietnamese speaker and the initial *ng* (as in Ngô or Nguyễn), the vowel *u* as in Hưng, or the final *ng* as in Hồng.

Vietnamese Family Names

■ Mid-level

Châu	choe (rhymes with <i>toe</i>)
Đinh	ding
Lê	lay
Ngô	ngo (rhymes with <i>toe</i>); if you can't hear the initial <i>ng</i> , say <i>no</i>
Phan	fahn (not <i>fawn</i> or <i>fan</i> , but in between)
Trương	jh <u>uh</u> ng (jh is similar to the oo in <i>book</i> with the teeth together; uh is the hesitation sound)
Vương	v <u>uh</u> ng

■ Low, abrupt end

Đặng	dahng (not <i>dang</i> or <i>dong</i> , but in between)
Phạm	fahm (like a New Yorker saying <i>farm</i>)
Trịnh	jing

■ Low falling

Hoàng	hwong (rhymes with <i>song</i>)
Hùynh	hwing (rhymes with <i>sing</i>)
Trần	jun (rhymes with <i>fun</i>)

■ High

Lý	lee (not <i>lie</i>)
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■ Broken

Lữ	lt <u>u</u> lt
Nguyễn	ngoo-ien; (oo as in <i>soon</i>); settle for <i>nu-yen</i>
Võ	vaw-aw (rhymes with <i>law</i>)
Vũ	voo-oo

Lexical tone makes two similar-sounding words different. English uses lexical tone when you understand the difference between "Now?" and "Now!" All the Southeast Asian languages represented in refugee groups—except Khmer—use lexical tone. Notice that words in these languages use very few, if any, final consonants. Take as an example **pa**: in English, consonants are used to differentiate "forms of pa": pat, pad, pan, Pam, past, pats, pal, and so on. In Hmong, the final letter represents a tone: pab, paj, pa, pav, pas, pam, pag. It's difficult for uninitiated English speakers to hear the tones—those Hmong words sound like pa, pa, pa, pa, pa, pa. Likewise, uninitiated Hmong-speakers don't hear the final consonants: the English words above sound like pa, pa, pa, pa, pa. Carefully constructed input, like minimal pairs, can help initiate the uninitiated.

Vietnamese Given Names

Mid-level

Anh	ahn	Lam	lahm
Cung	koong	Lâm	luhm
Dung	zoong	Lan	lahn (between lan/lawn)
Hoa	hwah	Lân	luhn
Hưng	h <u>uh</u> ng	Lê	lay
Hương	h <u>uh</u> uhng	Liên	lee-en
Khang	kahng	Linh	ling
Khiêm	kee-em	Loan	loo-ahn
Khôi	koy	Long	longm (long o; for the final consonant, do <i>ng</i> with the lips
Kim	keem		

Mai	closed)	Ph	foo
Minh	mai (like <i>mai-tai</i>)	Ph c	fook (don't release the <i>k</i>)
Nam	ming	Q y	kwee
Nga	nahm	Sáng	sahng
Ninh	ngah; or else, nah	Thắng	tahng
Phương	ning	Tuấn	dtoo-uhn
Quân	ft <u>ü</u> -uhng	Tuyết	dtoo-iet
Quang	koo-uhn	Xuyễn	soo-iен
Sang	kwahng		
Sơn	sahng		
Tâm	suhn (the <i>sun</i> ; my <i>son</i>)	Broken	
Tân	dtuhm	Dũng	zoo-oong
Thao	dtuhn	Diễm	zee-em
Thiên	tao (rhymes with <i>Lao, how</i>)	Liễu	lee-oo
Thu	tee-en (T.N.)	Mỹ	mee-ee
Trâm	too		
Xuân	juhm		
		 Rising (?)	
Low, abrupt end		Bảo	bow? (rhymes with <i>how?</i>)
Bạch	bike	Hải	high?
Dậu	zoe (rhymes with <i>toe</i>)	Hảo	how?
Diệp	zee-ep	Thảo	tow? (rhymes with <i>how?</i>)
Diệu	zee-o (Z.O.)	Thủy	too-ee?
Định	ding		
Hạnh	haing		
Huệ	hway		
Lệ	lay		
Lộc	loke (don't release the <i>k</i>)		
Ngo	ngaw (rhymes with <i>law</i>)		
Ngọc	ngawp; nawp (this is another "double articulation": close the throat for the <i>k</i> , and the lips for the <i>p</i> .)		
Nguyệt	ngoo-iet; nwet		
Phương	ft <u>ü</u> -uhng		
Thạch	tyke		
Thiện	tee-en (T.N.)		
Tho	taw (rhymes with <i>law</i>)		
Low falling			
Bình	bing		
Dào	dow (rhymes with <i>how</i>)		
Di-n	dee-en (D.N.)		
Hi-n	hee-en		
Hồng	hongm (the <i>o</i> is long: <i>home</i>)		
Hùng	hoongm		
Mùi	moo-ee		
Tài	dtai (as in <i>mai-tai</i>)		
Thìn	teen		
Toàn	dtoe-ahn		
Tuy-n	dtoo-iен		
High			
Bích	bick		
Đức	dük		

Rapport Who?

Can you remember the last time a bureaucrat called you by name? Chances are that you smiled, made eye contact, and wondered why that person knew your name. Producing a parent's name or their child's name is proof-positive that you know the child, and presumably care enough to provide sensitive services.

Doctors, dental hygienists, and salesmen seem to know the importance of using a person's name. Doctors pause outside the examining room to scan the folder for personal information. When the doctor greets you by name, and asks how your sixth-graders are doing this year, rapport is established—even though you know in your rational mind that he doesn't *really* remember you.

Teachers and other school personnel can easily adopt similar strategies for producing the name and even a few bits of personal knowledge about a family. Twelve years ago, I learned language minority students' names because I made out an index card on each one, with the I-94 pasted on the back. Patterns began to emerge: certain names with certain countries, certain middle names with certain families, etc. A computer database has replaced my pile of index cards, but the practice of noting details on students' records still gives me one set of tools for establishing rapport. I haven't found many strategies for linking school to home that produce better results for the time and effort invested.

I've had to stop myself from saying "Omigosh, your name is so difficult, I just can't remember it!"—even though the new Ukrainian, Byleorus, Latvian, Russian, and Armenian names challenge me to take an introductory Russian class. If I do use the "it's too difficult" excuse, what parents and children really understand is that they are not important enough for me to try. In this case, a bad pronunciation is better than no pronunciation!

Hmong Family (Clan) Names

■ High, short duration

<i>Khab, Khaab</i>	<i>Khang</i>	kah, kahng!
<i>Phab</i>	<i>Pha</i>	fah!
<i>Tsab</i>	<i>Cha</i>	jah!, jahng!
<i>Tswb</i>	<i>Chue</i>	j ^t t (t like book, teeth together)

■ High falling (like an exclamation!)

<i>Faj, Faaj</i>	<i>Fang</i>	fah!, fahng! (not <i>fang</i> or <i>fong</i> , but in between)
<i>Hawj</i>	<i>Her</i>	h ^t h! (uh, then bite the teeth together)
<i>Lauj</i>	<i>Lor, Lo</i>	low! (not <i>high</i>)
<i>Thoj</i>	<i>Thao</i>	taw! (rhymes with <i>law</i>)
<i>Tsheej</i>	<i>Cheng</i>	cheng!
<i>Vaj, Vaaj</i>	<i>Vang</i>	vah!, vahng! (between <i>vang</i> and <i>vong</i>)
<i>Vwj</i>	<i>Vue</i>	v ^t !
<i>Xyooj</i>	<i>Xiong</i>	shyong! (long o)
<i>Yaj, Yaaj</i>	<i>Yang</i>	yah!, yahng! (between <i>yang</i> and <i>yong</i>)

■ Mid, longer duration

<i>Koo</i>	<i>Kue</i>	kong (like cold with <i>ng</i> in place of <i>ld</i>)
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■ Low, short duration

<i>Lis</i>	<i>Ly, Lee</i>	lee
<i>Muas</i>	<i>Moua</i>	moo-ah

■ Low, abrupt end

<i>Ham, Haam</i>	<i>Hang</i>	hah, hahng
<i>Kwm</i>	<i>Kue</i>	k ^t t

Keep in mind that lexical tone has pitch, contour, and other features. High sounds can be short or long, the air can be stopped quickly at the end, or the breath can rattle the vocal cords. Listen for the contours of similar-sounding words.

Hmong Given Names

High, short duration

<i>Dawb</i>	<i>Der</i>	d ^t h (uh, then bite the teeth together)
<i>Hnub</i>	<i>Nou</i>	noo
<i>Iab</i>	<i>Ia</i>	ee-ah
<i>Kub</i>	<i>Kou</i>	koo
<i>Ntsuab</i>	<i>Youa</i>	njoo-ah
<i>Txiab</i>	<i>Xia</i>	dzee-ah
<i>Yeeb</i>	<i>Ying</i>	ying
<i>Neeb</i>	<i>Neng</i>	neng
<i>Tsab</i>	<i>Cha</i>	jah
<i>Tswb</i>	<i>Chue</i>	j ^t t
<i>Xeeb</i>	<i>Seng</i>	seng

Mid, longer duration

<i>Hli</i>	<i>Hli</i>	hlee
<i>Ntxhoo</i>	<i>Song</i>	nsong (long o)

Low, short duration

<i>Mos</i>	<i>Mao</i>	maw (like <i>law</i>)
<i>Npis</i>	<i>Bee, By</i>	mbee

Low, abrupt end

<i>Foom</i>	<i>Fong</i>	fong (long o)
<i>Ntxawm</i>	<i>Yer</i>	ntz ^t h
<i>Txhim</i>	<i>Chi</i>	tsee

High falling

<i>Tooj</i>	<i>Tong</i>	dtong! (long o)
<i>Leej</i>	<i>Leng</i>	leng!
<i>Nyiaj</i>	<i>Nhia</i>	nyee-ah!
<i>Txiaj</i>	<i>Chia</i>	dzee-ah!
<i>Txhiaj</i>	<i>Xia</i>	tsee-ah!

Low falling, breathy end

<i>Lag</i>	<i>La</i>	lah
<i>Ntxawg</i>	<i>Yer</i>	ntz ^t h

Rising (?)

<i>Maiv</i>	<i>Mai</i>	mai? (mai-tai)
<i>Diav</i>	<i>Dia</i>	dee-ah?

Chinese Family Names

Chinese children from Vietnam have their names spelled in the Vietnamese style. Some change to the Taiwanese or Hong Kong style when they get their citizenship. Common Sino-Vietnamese names are listed below, with typical Cantonese romanization and common Vietnamese spelling (the choice of Vietnamese name may come from a close-sounding name, or a word that sounds different but means the same).

 High falling	(Vietnamese form)
Cheung, Jung	Trương
Chau, Jew	Châu
Chu	Chu
Gong	Giang
Fong	Phương
Van	Ôn
So	Tô
 High rising	
Yuen	Nguyễn
 Low falling	
Chan, Chin	Trần
Wong	Hoàng/Hùynh
Wong	Vương
Ho	Hà
Lam	Lâm
Lai	Lê
Fung	Phùng
Leung	Lương
Lau	Lưu
Man	Vân
Ng, Eng	Ngô
Pang	Bành
Tang	Đặng
Wu	Hồ
Yu, Yee	Du
 Low level	
Cheng	Trịnh
Chiu	Triệu
Fan	Phạm
Luk	Lục
Shum/Sam	Thẩm
Yeung, Young	Dương

Chinese Given Names

Chinese children from rural Vietnam often have a "home" name that is their ordinal position in the family: #1 son, #2, #3, and so on. Urban (educated) Chinese tend to have an "outside" name that has a meaning, to do with character or aspirations.

A Nhat	ah-nyut	#1
A Nhi (Yee)	ah-nyee	#2
A Xam (Tam)	ah-sahm	#3
A Xay (Say)	ah-say	#4
A Ung	ah-uhm	#5
A Loc	ah-loke	#6
A Chat	ah-chut	#7
A Bat	ah-baht	#8
A Cau	ah-cow	#9
A Sap	ah-sahp	#10

Other "home" names also denote the position in the family:

Dai, Tai	dtai	old, big
Mui, Muoi	moo-ee	sister
Tay, Tai	dtai	brother

Iu-Mien Family (Clan) Names

High, short, abrupt end

 Zuaq	(Sae)Chou	dzoo-ahk
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High falling (!)

 Yangh	(Sae)Yang	yahng!
Bienh	(Sae)Phan	pbee-en!
Lorh	(Sae)Lo	law!
Lioh	(Sae)Liew	lee-o!
Zanh	(Sae)Chin	dzahn!
Siouh	(Sae)Sio	see-ow!

Low, abrupt end

 Dangc	(Sae)Teurn	dtahng
Bungc	(Sae)Fong	pboong

Rising

 Zeux	(Sae) Chao	dzay-oh
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Falling, rising

 Leiz	(Sae)Lee	lay
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Mid

 Tong	(Sae)Tong	dtong (long o)
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Resources

The Sacramento Bee has a new service for teachers using the newspaper as a resource (a good idea for ESL, extra reading input, and acculturation topics):

Lesson Line
552-5252 X4012
Changes weekly

They don't focus on LEP students, but.....

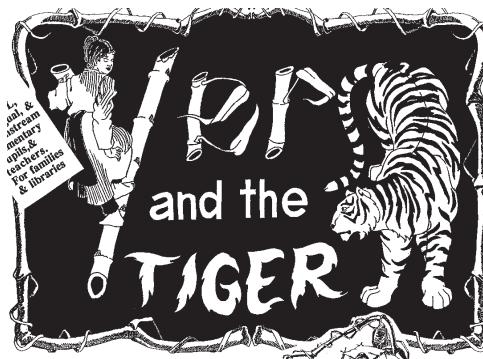
Cross Cultural Parenting Program

Resource manual for facilitators and materials for participants, designed for immigrant parents facing the challenge of parenting in a new culture.

210 pages. \$20.00, plus \$5.00 s/h. Order from Calgary Immigrant Women's Centre, 802 14th Avenue S.W., Calgary Alberta T2R 0N6 Canada, phone (403) 245-6785.

Voices of the Boat People

True accounts of Vietnamese refugees. Compiled and edited by Mark James Miller. Order from Tiger Moon, 1890 Saint James Road, Cambria, CA 93428. \$8.00, plus \$2.00 s/h, payable to Terry Kennedy.



Yer and the Tiger

Johnson's "The Lady and the Tiger" is presented in big book format. English text, full-page black & white hand-drawn illustrations on every page. Hmong text included on the last page. This is the story that often appears on *paj ntaub* (story cloths) from the Hmong refugee women in Thailand.

Order from Free People Publications, 1788 Sargent Avenue, St. Paul, MN 55105, phone (612) 690-1884. \$9.00, plus 15% s/h (\$2.00 minimum).

The Hmong

Robert Cooper, Nicholas Tapp, Gary Yia Lee, G. Schwoer-Kohl, 1991. Art Asia Press, Ltd., Bangkok.

\$7.20, plus \$3.50, 8-12 weeks. Order this and other books from Suriwong Book Centre, PO Box 44, Chiang Mai 50000, Thailand. Fax 66 (53) 27-1902. Contact Lue Vang at 635-6815 for a price list of available SEAsian titles.

American Immigration

Second edition, updated to 1990. Maldwyn Allen Jones.

University of Chicago Press, \$17.95.

The Multiculture Institute

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Contact TMI, 3000 Connecticut Avenue NW, Suite 138, Washington DC 20008-2549. (202) 483-07000. Fax (202) 483-5233.

Hmong and American Education: The 1990s

by Ronald Podeschi and Victor Xiong
17-page booklet.

Order from Educational Policy and Community Studies, c/o Lois Lee, PO Box 413, University of Wisconsin-Milwaukee, Milwaukee, WI 53201. (414) 229-4323. Booklets are \$1.00 each, plus \$10.00 handling (waived if books are picked up).

Hmong Refugees in Thailand: The Case Against Forced Resettlement

United States Catholic Conference / Migration and Refugee Service issued this report in May, 1992. This report says that most of the 18,000 Hmong at Ban Vinai are qualified as refugees and eligible to resettle in the U.S., but are reluctant to make a quick decision. They fear the alternative, returning to Laos. The report recommends that Ban Vinai should remain open as holding camp.

Walt Grazer and Shep Lowman, USCC/MRS, 3211 4th Avenue NE, Washington DC 20017-1194.

The Vietnamese Experience in America

Paul James Rutledge.

Cloth \$29.95, paper \$10.95. Indiana University Press, 800-842-6796.

The Vietnam Connection

Isabel Molyneux. Links the events in Vietnam with the country's history and culture and the US cold war foreign policy. *Cloth \$29.95, paper \$19.95, Molyneux Books, 6219-144 A Avenue, Edmonton, Alberta, Canada T5A 1S3. (403) 476-0376. Fax (403) 472-1762.*

The Vietnam War and American Culture

Edited by John Carlos Rowe and Richard Berg. Works of veterans, journalists, poets, scholars show how our culture represented and continues to represent the Vietnam War. *\$35.00, Columbia University Press, Dept T55, 136 South Broadway, Irvington NY 10533. (914) 591-9111.*

Coming to America: A History of Immigration and Ethnicity in American Life.

Roger Daniels. Harper Perennial.

Fundamentals of Iu Mien (Yao) Grammar

Christopher Court. Ph.D. dissertation, University of California, Berkeley, 1985.

Vietnam at War: The History 1946-1975.

Phillip B. Davidson (Chief Intelligence Officer under Generals Westmoreland and Abrams). *\$16.95, Oxford Paperbacks (Oxford University Press), 200 Madison Avenue, New York NY 10016.*

Meaningful Tone: A Study of Tonal Morphology in Compounds, Form Classes, and Expressive Phrases in White Hmong

Martha S. Ratliff, 1992. Center for Southeast Asian Studies, Northern Illinois University.

Cosmology and the Cycle of Life: Hmong Views of Birth, Death and Gender in a Mountain Village in Northern Thailand

Patricia V. Symonds, 1991. Ph.D. dissertation, Brown University, Department of Anthropology.

Minority Cultures of Laos: Kammu, Lua', Lahu, Hmong, Mien

Edited by Judy Lewis; contributors include Kàm Ràw, Lue Vang, Julia Elliott, Jim Matisoff, Yang Dao, Eric Crystal, and Kaota Saepharn. 1992, 402 pages. *Order from Folsom Cordova USD/SEACRC, 2460 Cordova Lane, Rancho Cordova CA 95670. (916) 635-6815. Fax (916) 635-0174. \$15.00, plus \$2.00 s/h and California tax.*

Renew! This may be your last issue.

If you haven't sent a check or purchase order to *Folsom Cordova Unified School District* for \$10.00 this will be the last issue you receive. The subscription year is from September 1992 to June 1993, and there will be 7 or 8 issues of *Context*. Mail to 2460 Cordova Lane, Rancho Cordova CA 95670. Thanks for the support!

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Order form



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#9201 *Minority Cultures of Laos: Kammu, Lua', Lahu, Hmong, and Mien.* Lewis; Kam Raw, Vang, Elliott, Matisoff, Yang, Crystal, Saepharn. 1992. 402 pages. \$15.00 (carton discount \$12.00)

#S8801 *Handbook for Teaching Hmong-Speaking Students* Bliatout, Downing, Lewis, Yang, 1988. \$4.50 (carton discount for lots of 58: \$3.50)

#S8802 *Handbook for Teaching Khmer-Speaking Students* Ouk, Huffman, Lewis, 1988. \$5.50 (carton discount for lots of 40: \$4.50)

#S8903 *Handbook for Teaching Lao-Speaking Students* Luangpraseut, Lewis 1989. \$5.50 (carton discount for lots of 42: \$4.50)

#S8904 *Introduction to the Indochinese and their Cultures* Chhim, Luangpraseut, Te, 1989. \$9.00 (carton discount for lots of 32: \$8.00) Out of print; a few with scuffed covers: \$5.00

#S8805 *English-Hmong Bilingual Dictionary of School Terminology* Cov Lus Mis Kuj Txhais ua Lus Hmoob Huynh D Te, translated by Lue Vang, 1988 \$2.00 (no carton price)

#S9006 *Vietnamese Language Materials Sourcebook* Huynh Dinh Te, 1990 \$2.00 (no carton discount)

Add California tax if applicable. For orders under \$30.00 add \$2.00 per copy shipping and handling. For orders over \$30.00, add 10% shipping/handling. If you wish UPS for quantity orders, please request it.

#S9999 *CONTEXT: Southeast Asians in California*, annual subscription \$10.00.

Make payable to Refugee Educators' Network—

____ #R001 Lao Alphabet Poster \$3.50
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____ #R004 Lao 2nd Grade Reader \$5.50
____ #R005 Lao 3rd Grade Reader \$6.50
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____ #R007 Hmong dict. (Xiong) \$25.00
____ #R008 1992 Faire poster \$8.00

Includes tax; \$1.00 per item shipping/handling up to \$30.00. Over \$30.00, 10% s/h.

Make payable to Lue Vang
PO Box 423, Rancho Cordova
CA 95741-0423.

Grandmother's Path,
Grandfather's Way (Vang & Lewis, revised printing 1990)
\$14.95, plus \$2.00 shipping/
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Context:

Southeast Asians in California

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